

# CHRISTIAN TELESCOPE.

VOL. I.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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## CHRISTIAN TELESCOPE.

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By BARZILLAI CRANSTON,

At his new Office, No. 8, North Main-Street (3d story) near the Market-House.

Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

### THE GOODNESS OF GOD.

There is a proposition to which all nations give their assent. This proposition is the goodness of God. Go into the western part of our country; enter the forest, and pursue the wild uncultivated Savage through the wilderness, and when you have found him, inquire of him who it is that rules in yonder sky, directing the thunder's awful peal, and the lightning's vivid flash? And he will answer you, 'the good Spirit.'

Again; go to Sahara's mighty desert, and follow the son of plundering Ishmael o'er heaps of sand, through arid plains, beneath the rays of a vertical sun; and when you have overtaken him, behold his devotion! his prayers are addressed to a Being, to whom he attributes *goodness supreme*. When this survey is taken, land on India's solitary shore, where stands great *Juggernaut*, the idol of eastern climes; where the hoary head is crushed beneath the huge car, and amid the smoking dust, and here you will find that goodness is attributed to the Deity.

Greenland's frosty sons also praise him for the bountifulness which inclined him to cast their lot in northern lands, where the heat of the torrid zone is never felt. Various are the sources whence evidence is derived to satisfy the minds of men so diverse. But there is one which is little insisted upon, and this is its long continuance: To this point I shall now direct the reader's attention.

Travel back to the years before the flood; to the situation of the ante-deluvian world; examine the relics of those antique ages; collect the remnants of tradition, and they will all bear testimony that God was then the same being he is at present: kindness then marked all his operations, and every dispensation was mingled with mercy. Descending thence to post-deluvian days, and mark his dealings toward those who survived the mighty deluge, and the same watchful care is visible. Though many dispensations appeared dark and mysterious for a time, yet the sequel proved that an evil design was not in the mind of Deity. A long list of ancestry testified the same important truth. Although they are in their graves, and their bodies have commingled with their kindred dust, they yet speak. The records which they have left show to their posterity, "God is good to all, and his tender mercies are over all his works." Seed-time and harvest, which is the joy and rejoicing of the husbandman, are annual bless-

ings. The rain falls in gentle showers to refresh the earth, and mature vegetation. The seasons follow each other in regular succession, while day and night continue their agreeable alternation. And none who believe that the Omniscient eye, which has watched over man for good during so many centuries, will ever be closed, or that the Omnipotent arm which has guided his concerns, will ever be shortened. Surely that man must be numbered among the irrational, who could thus think.

Our God is the same, yesterday, to-day, and for ever. Time never was when he was otherwise than benevolent; and time will never be, when his dealings towards man will not bear the same impress.—No; Eternity, marching with hasty strides, will never arrive at a period when the Almighty will become the enemy of his creatures. This being the case, let not man be timorous or trembling. Let not his faith fail, though his sky may be overcast with portending clouds, and the threatening storm appear nigh at hand! But let him call to mind things of ancient date, and like the man of Uz, trust to HIM who rules above. Although the veil which covers futurity from sight, be impenetrable to mortal ken, time shall ere long show, that though our heavenly Father 'cause grief, he doth not willingly afflict, nor grieve the children of men.' B. H.

### "SYNAGOGUE OF SATAN."

The term, *Synagogue*, was formerly used to denote a large assembly; and was applied to the assemblies of the Jews, both for the purposes of publick prayer, reading and hearing the law expounded, and to hold their courts of judicature. The lapse of *eighteen hundred years* has not essentially varied its signification, but merely omitted its application to courts of criminal and civil jurisprudence.

The phrase, *synagogue of satan*, occurs but *twice* in the whole Bible; though it has of late become a familiar epithet, when an odium is to be cast upon the character and worship of the *sect every where spoken against* by religious devotees.

It is necessary to examine this subject faithfully, lest we should fall into an error in the application of this phrase. In Rev. ii. 9. it is applied to those who professed to be *spiritual Jews*, or were Jews by birth, and pretended to believe in the gospel of Christ; and yet, through fear of being persecuted for the cross of the Redeemer, or of losing a share of their influence, they *claved* to the old rituals, making them the terms, or conditions of salvation! Hence the Saviour addressed his faithful disciples of the church of Smyrna in the following language:—"I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of satan." The other passage where this phrase occurs, is in chap. iii. 9. "Behold, I will make them of the synagogue of satan, which say they are Jews;

and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee."

By these quotations, we see that the Revelatee was instructed to consider those who made a fair profession of religion, and were still destitute of the spirit and temper of the gospel, *the synagogue of satan*. "By their fruits," saith Christ, "ye shall know them; for men do not gather grapes of thorns, nor figs of thistles." We may be farther assisted in our inquiries upon this subject, by consulting St. Paul, in Rom. ii. 28, 29. "For he is not a Jew, who is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God." Thus it is evident that St. Paul did not compute a man's piety by the number or punctuality of the outward rites which he observed, but by the temper, spirit, or disposition by which he was actuated.

The words and actions of a man, both in the ordinary walks of life, and in the duties of the sanctuary, afford the surest evidence to the observing eye, to whose synagogue he belongs. If he be actuated by a *spirit of envy*; if *jealousy* and *ill will* be apparent from his language and gestures; this spirit cannot come from God, for "God is love;" It must originate elsewhere—the source must be an evil one! For, saith the Saviour, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for a good tree cannot bring forth corrupt fruit; neither can a corrupt tree bring forth good fruit. The tree is known by its fruit."

The terms, *Devil* and *Satan*, are synonymous in scripture: At least, they are considered of the same signification by the most approved Lexicographers. They signify an *enemy*, an *accuser*, a *calumniator*.—Hence we may be certain, that wherever *enmity* is indulged; wherever the spirit of *uncharitable accusation* is fostered; and in all cases where *calumny* and *detraction* are resorted to, *there* the ADVERSARY has taken up his abode! *There* he exerts his influence and his power! And be the number *greater* or *less*, who are actuated by such a spirit; the fact is evident, that they belong, *not* to the assembly of *true* and *approved worshippers*, but to the *synagogue of satan*. Their *words* and their *works* bear undeniable testimony. "By their FRUITS ye shall know them."

The following will enable the judicious reader to distinguish the true and spiritual worshipper of God: Not by his professions, but by his *fruits*. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

"WHOSO READETH, LET HIM UNDERSTAND."

Duty and happiness are always inseparable companions: So, are gratitude and a sense of favours enjoyed by the recipient.



## PARENTAL GOVERNMENT.

True parental government has for its object the obedience and happiness of the rising generation ; and is designed to promote their honour and prosperity, as they advance to the stage of manhood.—In order to secure these desirable objects, it is requisite for Parents to command the respect and veneration of their children.

Two methods are adopted by parents to compass this object : The one is, the use of firm, but gentle means ; adapted to the comprehension of children. To show them that we are *afflicted*, rather than *provoked* with their misconduct ; that we regard their happiness equally with that of our own, is a method that will seldom fail to call forth the gratitude and respect of children. Such respect, can alone give birth to *cheerful* and *sincere obedience*, and command the uniform attention of children to the numerous precepts of the parental law. Its natural tendency is to remove all suspicion from their minds, respecting the rectitude of the parent's intention. This will give an importance to parental commandments, and preclude many impertinent questions, which the uncertainty and perplexity of a different course of conduct on the part of the parent would be sure to excite.

The course of procedure here suggested, affords the most noble of all motives to secure the prompt obedience of children. If they obey from motives of gratitude and love, the obedience is sure to be lasting ; and as prompt in the absence, as in the parent's presence.

A different mode of treatment will often procure the obedience of children, at least in the presence of the parent ; but it can never command sincere respect and veneration. Severe treatment excites a slavish fear, which as often produces distrust, as obedience. Children of timid minds will in most cases resort to evasion, and even to falsehood, to avoid detection in cases of disobedience. Nor is this the only evil attending severities in the government of children : Their tempers soon become soured ; their respect for the parental character diminishes, till they come to view them in the odious light of tyrants, and finally despise their authority !

Children are often possessed of a very acute sense of honour and shame. A careful observance of this characteristic may be of great use in exciting the youthful mind to the most noble exertions of obedience ; in establishing an admirable frankness and generosity of disposition ; and in avoiding the indulgence of those shameful vices which weaken and consume the energies of the mind, and which lay a sure foundation for an unprofitable, contemptuous and miserable life.

Only let parents reflect with seriousness in adopting the best methods of domestick government, and persevere in a rational and advisory course in the cultivation of the infant mind, and they will soon enjoy the unspeakable felicity of beholding their children rising up to pronounce them blessed.

**HYPOCRITES** will never choose any **RELIGION** which they think is unpopular : Nor **MISERS**, that which will not procure them some worldly gain.

## FOR THE CHRISTIAN TELESCOPE.

"For I say unto you, love your enemies."

*Brethren of the Abrahamic Faith—*

The words which stand at the head of this article were uttered by him "who spake as never man spake," him who is declared to be the "head of every man," him who came down from heaven, "not to do his own will, but the will of his Father who sent him," him who, when on the cross, prayed for his murderers, saying, "Father forgive them for they know not what they do."

If, my brethren, we really believe Jesus Christ, the Saviour of sinners, spake as never man spake ; that he is the head of every man ; that he prayed to his Father to forgive his murderers, when on the cross ; if we believe that he came into this our world to do his Father's will, and that this will was the ultimate purity, holiness and happiness of the whole intelligent creation ; and if we believe he never gave a command which he did not practice himself—I say if we believe all this, what ought our conduct to be at the present time, when slander, reviling and abuse, are poured upon us, and upon what we believe to be the truth, with so liberal a hand !—Ought we, my brethren, when we are reviled, and called the offscouring of all things ; when misrepresentation and ridiculous anecdotes are told in private circles, and at publick meetings, by persons professing the religion of Christ ! Ought we to "revile again ?" Hear the conduct of the Saviour in such cases—"When he was reviled he reviled not again, when he suffered he threatened not. Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you ; that ye may be (*in character*) the children of your Father which is in heaven." These words were used by the great Redeemer himself and one of his apostles ; and being of such authority, let us take heed thereunto, and let us also remember, that it is not every one that saith Lord, Lord, that entereth into the kingdom, but he that doeth the will of my Father which is in heaven. If we are indeed the children of the free woman, instead of the bond woman, can we persecute the children of the bond woman ? we certainly cannot, for as the *law* gendereth to bondage, so does the *gospel* make free.—Though we may pity those who are in doubts and fears, and bondage, and endeavour to lead them in a way they know not, and in paths they have not seen ; though we do all we can to enlighten their understandings, yet, if they will not hear, they must continue to experience the effects of their blindness until the day-star shall arise in their hearts : but let us remember that in keeping the commandments there is great reward.

APOLLOS.

## PIOUS CONFIDENCE.

Among the virtues which eminently distinguish the pious worshippers of God, that of *confidence*, holds a conspicuous place, and produces the genuine fruits of contentment and peace.

Many luminous examples of this virtue are apparent in the history of the patriarchal and prophetic ages, which command our admiration and invite our

imitation. The exclamation of the pious psalmist furnishes one of those numerous examples. "Though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me : thy rod and thy staff they comfort me."

In meditation's silent excursion, he approaches the dark and dreary vale of death, beyond whose impenetrable gloom no human eye can pass, or visual power extend ? Conscious of the divine presence, he smiles defiance to the dangers of the way, and welcomes the appalling messenger without a trembling fear ! Whither ! ah, whither are flown, the terrors of this all-conquering destroyer of human greatness ?—The radiating beams of pious confidence and hope, have chased their shadowy forms away, and transformed the hideous spectres of Achor's gloomy vale into angels of kindness, and the messengers of mercy and grace ! The assurance of the divine presence fills the dark abode with beams of morning light, and replenishes his soul with "the peace of God, which passeth understanding." He views, in the threatenings of chastisement, and the promises of mercy, the *rod* and the *staff* of a Father's faithfulness and love ! The *one* reminds him of his weakness and folly ; his unfaithfulness and depravity ; the strength of his passions and the imbecility of his resolutions.—The *other* points him to an Almighty refuge of grace ; to the arms of a bleeding Saviour ; and to the everlasting triumphs of immortality in the resurrection !

Reader, how ought we to improve this *rod* and *staff*, which were so consolatory to the monarch of Israel ? Shall we *follow a multitude* to distrust the designs of infinite wisdom in the administration of chastisement ? Shall we construe these *sharper* visitations of favour so as to imply any abatement of love in the Father of spirits ?—Rather let us listen to the admonitions of superiour wisdom, which renders plain the path of duty, and introduces us to an acquaintance with the benevolence of the design to be accomplished thereby :—"My Son, despise not the chastening of the Lord ; neither be weary when thou art rebuked of him : For whom the Lord loveth, he correcteth ; even as a father, the son, in whom he delighteth. No chastisement for the present seemeth to be joyous, but grievous : nevertheless, it afterwards yieldeth the peaceable fruits of righteousness unto them who are exercised thereby." The promise is *sure*, that "the Lord will not cast off forever : But though he cause grief, yet will he have compassion according to the multitude of his mercies ; for he doth not afflict willingly, nor grieve the children of men."

Thrice welcome then, thou **HOPE** sublime !

My fears are all subdu'd—  
I know that my **REDEEMER**'s mine,  
Who all my griefs endur'd.

I see the page of grace unfold,  
Where dwells eternal life :  
The riches of his love, untold,  
To banish wrath and strife.

Ye trembling sons of grief, arise,  
And leave your doubts and fears :  
A **SAVIOUR** reigns beyond the skies,  
To wipe away your tears.



There fields of infinite delight,  
Stand open to our view ;  
And lo ! a Saviour's boundless might  
Shall seal each promise true !

## SELECTIONS.

## ADVICE TO FEMALES.—No. 7.

Let not thy praises savour of irony, nor thy compassion be mixed with evil reflections.

*Insinuation* is sly ; the breath of her mouth is subtle, and penetrateth unobserved into the heart of her that heareth.

It is sharp as the east wind ; it blasteth wherever it blows.

It is poisonous as the breath of the slow-worm ; it is venomous as the lick of the young adder.

She affecteth to pity the backslidings of her friend ; yet she taketh an opportunity to spread the knowledge of them abroad.

She speaketh in all gentleness of her neighbour, and concludeth, wishing things were otherwise with her.

She crieth, *it is hard to judge*, but saith, can every body be deceived ?

The glance of her eye conveyeth evil thoughts, and the motion of her head giveth room for the apprehension of ill.

If she pointeth with her finger, yet sayeth nothing ; her looks are more significant than the strongest phrase of speech.

Her *silence* is more destructive than the loudest calumny.

*Insinuation* is barbarous and full of guile, she putteth on the face of friendship to abuse.

She smileth while she stabbeth to the heart ; she woundeth where she pretendeth love.

Be open in thy censure, or censure not ; for she who deserveth not reproof, should be free from the breath of suspicion.

## FROM THE CHRISTIAN INTELLIGENCER.

## "Christ—went down into Hell."

A neighbour and friend, for whom we entertain sentiments of undissembled respect, inquired, not long since, whether the Editor of the *Intelligencer* is to be classed among *modern Universalists*, or "*hell Redemptionists*," as they used to be called ; and concluded by saying that, if he could be convinced that any being ever went to hell and came out again, he should be a Universalist too. Therefore, to preclude the necessity of laborious investigation, we have thought proper to present him the following extract from the Articles of Religion, in the Book of Common Prayer.

"Art. III. *Of the going down of Christ into Hell.*—As CHRIST died for us, and was buried ; so ALSO is it to be BELIEVED, that he *went down into Hell.*"

Here it is plainly asserted, not only that Christ died and was buried, but, also, that *he went down into hell*. Now to attempt an accommodation of this article, by saying, "*he went to the place of departed spirits*," betrays the weakness of the cause which renders such an evasion necessary ; because, if Jesus went to the place of *happy* departed spirits, then,

the word, *Hell*, is employed to deceive the reader ; since it would mean the same as *Heaven* ! Therefore, according to the 3d article of the *Episcopalian* doctrine, either Jesus Christ is *now* in hell, the place of the damned, or *one being*, at least, who went there, has come out again. Which will our friend prefer—to renounce the doctrine of the Church, or embrace Universalism ? We discover no other alternative.

The reader may imagine, perhaps, that we have misunderstood the phrase, *went into hell* ; and think that no Protestant Divine would maintain the doctrine which we attribute to *Episcopalians*. But we can show him his mistake. *John Calvin* was an open advocate for the sufferings of Christ in hell. Speaking of the death of Christ, he says, (Inst. lib. ii. Sec. xi.) "Nothing would have been done by the mere death of Christ, if he had not *also afterwards descended into hell*, where he sustained the death which is inflicted by an angry God on the wicked." Hence, Calvin is more to the point than the "Book of Common Prayer." For, according to his doctrine, Jesus not only "assumed the character of a guilty person," but he actually suffered the pains of the damned, in Hell, and ascended from thence, to Heaven. Here is proof, strong as Holy Writ, to many, that *one being* has suffered the vengeance of an angry God, even in Hell, and yet been made perfectly happy.—What sort of a *Redemptorist* was Calvin ?

Now, although we ask no man to profess our doctrine on such slender evidence as the testimony of *John Calvin* and the Prayer Book, yet we solicit the inquirer to show, if he can, wherein we have misconstrued his words or those of the authors above quoted.

## FROM THE UNIVERSALIST MAGAZINE.

## LETTER.

As we have liberty, we cheerfully publish the following Letter from Rev. Thomas Jones, of Gloucester, to Mr. Whittemore, of Cambridgeport.

Gloucester, Nov. 5, 1824.

Br. Whittemore, I now submit to your request, that I would give you all the information I was able, concerning the man I once mentioned to you, who was a professed Universalist Preacher in Britain ; that I saw and conversed with, A. D. 1782. The name of the man in question was THOMAS SHEEN : he had been a travelling preacher in the Welch connexion of Calvinistick Methodists : but when I saw him he belonged to no connexion, but preached as a free independent man at different places in the neighbourhood where he lived, and travelled some in the adjacent counties and preached. For he had some friends and hearers who adhered to him and believed his doctrine.

I met him accidentally (or providentially) at a farm house, called Penkerrig (about 15 miles from lady Huntingdon's College, where I was then a student) in Brecknockshire, Southwales : of which county, I think Mr. Sheen was a native. When I saw him, he appeared to be about 68 years old, but in good health, and all animation.

He spake fluently in Welch and English ; he conversed with me in English. He was the first Uni-

versalist I ever heard talk on the subject. He preached publicly the salvation of all men. He was called an Antinomian by the tongue of slander, and greatly calumniated by his former friends—both ministers and people. He had also domestick trials. I have heard from his friends that he was a very patient man, and bore all things that befell him as a permission of Providence for some good design. I was told by one of his friends in the year A. D. 1790, that he died in triumph ! He was allowed by even his religious enemies to be a man of great talents and reasoning. I can say no more of him, for I never saw him but twice after the first interview. But I can tell you, Br. Whittemore, that what Mr. Sheen said to me (when I was only 19 years old, when I first saw him) was never forgotten by me : and though I did not believe it, I often thought of it. It occurred often with force. I was afraid it was error. I shut the door of *voluntary* thought against it for years.—But in the year A. D. 1788, from the force it had upon me, I received it as the truth of God—the gospel of his grace by his Son. I never read an author on the subject, till after I became a believer.

Yours, very respectfully,

THOMAS JONES.

Br. Thomas Whittemore.

## FORGIVENESS.

Is there a man who, if he were to stand by the death-bed of his bitterest enemy, and behold him enduring that conflict which human nature must suffer at the last, would not be inclined to stretch forth the hand of friendship, to utter the voice of forgiveness, and to wish for perfect reconciliation with him before he left the world ? Who is there, that, when he beholds the remains of his adversary deposited in the dust, feels not, in that moment, some relings at the remembrance of those past animosities which mutually embittered their life ? "There lies the man with whom I contended so long, silent and mute for ever. He is fallen ; and I am about to follow him. How poor is the advantage which I now enjoy ? Where are the fruits of all our contests ? In a short time we shall be laid together ; and no remembrance of either of us under the sun. How many mistakes may there have been between us ? Had not he his virtues and good qualities as well as I ? When we shall both appear before the holy presence of God, shall I be found innocent and free of blame, for all the enmity I have borne to him ?—My friends, let the anticipation of such sentiments serve now to correct the inveteracy of prejudice, to cool the heat of anger, to allay the fierceness of resentment. How unnatural is it for animosities so lasting to possess the hearts of mortal men, that nothing can extinguish them but the cold hand of death ! Is there not a sufficient proportion of evils in the short span of human life, that we seek to increase their number, by rushing into unnecessary contests with one another ? When a few suns more have rolled over our heads, friends and foes shall have retreated together ; and their love and their hatred be equally buried. Let our few days, then, be spent in peace. While we are all journeying onward to death, let us rather bear one another's burdens, than



harass one another by the way. Let us smooth and cheer the road as much as we can, rather than fill the valley of our pilgrimage with the hateful monuments of our contention and strife.

### SATURDAY NIGHT.

BY JOHN BOWRING.

The week is past!—its latest ray  
Is vanished with the closing day;  
And 'tis as far beyond our grasp,  
Its now-departed hours to clasp,  
As to recall that moment bright,  
When first creation sprung to light.

The week is past! And has it brought  
Some beams of sweet and soothing thought?  
And has it left some memory dear  
Of heavenly raptures tasted here?  
It has not winged its flight in vain,  
Altho' it ne'er return again.

And who would sigh for its return?  
We are but pilgrims, born to mourn;  
And moments, as they onward flow,  
Cut short the thread of human wo,  
And bring us nearer to the scenes  
Where sorrows end and heaven begins.

### THE GRIEF OF JUDAH.

BY MULLER.

Hush'd is the voice of Judah's mirth—  
And Judah's minstrels too are gone;  
The harps that told Messiah's birth  
Are hung on heaven's eternal throne.

Fled is the bright and shining throng  
That swell'd on earth the welcome strain,  
And lost in air, the choral song  
That floated wild on David's plain.

For dark and sad is Bethlehem's fate,  
Her valleys gush with human blood;  
Despair sits mourning at her gate,  
And murder stalks in frantick mood.

At morn, the mother's heart was light,  
Her infant bloom'd upon her breast,  
At eve 'twas pale and wither'd quite,  
And gone to its eternal rest.

Weep on, ye childless mothers, weep:  
Your babes are hush'd in one cold grave!  
In Jordan's streams their spirits sleep.  
Their blood is mingled with the wave.

### A BIGOT CANNOT LOVE GOD.

If any man say, I love God—and even say it with the utmost confidence—and hateth his brother, (tho' he think diametrically opposite, belong to a different society, or to none) which he will do more or less, if he do not love him—he is a liar—he affirms what is false, although, perhaps, he may not know it to be so: for he that loveth not his brother, whom he hath seen—who is daily presented to his senses to raise his esteem, or move his kindness or compassion towards him—how can he love God whom he hath not seen—And this commandment have we from him—

both from God and Christ, that he who loveth God, love his brother also. That is, every one, whatever his opinions or modes of worship may be, purely because he is the child, and bears the image of God. Bigotry is properly the want of this pure and universal love. A bigot only loves those who embrace his opinions, and he loves them for that, not for Christ's sake.

BENSON.

A heathen could say, when a bird (frightened by a hawk) flew into his bosom for refuge, "I will not kill thee, nor betray thee to thy enemy, seeing thou flyest to me for sanctuary." Much less will God either slay or give up the soul that takes sanctuary in his name.

GURNAL.

### THE WAY TO CONFESS.

A man confessing his sins to a priest, among other sins of which he accused himself, said, that a few hours before, he had beaten his wife. The father confessor asked him the reason why. He answered that it was because he had a short memory—he could never remember the sins he had committed, but whenever he beat his wife, she reproached him with all the ill he had ever done in his life, by which he was able to make a general confession with very little trouble, and for ten pence more, obtain a perfect absolution.

Be not inconsistent in your expectations; and having chosen your walk through life, pursue it with patience, industry and contentment; thus, if superiority in knowledge is your object, do not envy the accumulations of your thrifty neighbour; if wealth is your object, do not wonder that your character for knowledge, justice, and liberality stands not so high as that of others; and if the reputation of virtue is your ambition, you must govern your passions, practice forbearance without repining, and consult the interest of others as much as your own.

A Frenchman who had been for several years confined in the Fleet prison for debt, found himself so much at home within its walls, and was withal so harmless and inoffensive, that the jailer occasionally permitted him to recreate himself by spending his evenings abroad without any apprehension of the forfeiture of the verbal engagement. His little earnings as a jack-of-all-trades, enabled him to form several pot connexions; and these led him by degrees to be less punctual in his return at the appointed hour of nine. "I'll tell you what, Mounseer," at length said the jailer to him, "you are a good fellow, but I fear, you have lately got into bad company; so I tell you once for all, that if you don't keep better hours, I shall be under the necessity of locking you out *altogether*."

### A WELCH READER.

A Welchman reading the chapter of the genealogy, where it is said, Abraham begat Isaac, and Isaac begat Jacob, ere he came to the midst, he found the names so difficult, that he broke off in these words, "and so they begat one another till they came to the end of the chapter."

The exposition requested of the following words—"It is a fearful thing to fall into the hands of the living God"—will appear in our next.

Also, the excellent poetic effusion of "Eliza."

### MARRIED.

In this town, 9th inst. by Rev. Mr. Gano, Mr. Jonathan Pike to Miss Cynthia Hathaway.

Same evening, by Rev. Mr. Wilson, Mr. John Tillinghast, of Seekonk, to Miss Artemisia Willard, of North-Providence.

Same evening, by Rev. Mr. Gano, Mr. Henry Blesdell to Miss Sarah Munroe, both of this town.

In Pawtucket, Mr. Edward F. Miller, of this town, to Miss Louisa Hitchcock, of the former place.

In Smithfield, by Rev. Stephen Cutler, Mr. James Follet to Miss Mary Arnold, both of that place.

### DIED.

In this town, on the 10th inst. very suddenly, William James, Esq. aged 46.

On Monday morning last, Edwin Algernon, son of Mr. William Calder, aged 4 years.

On Wednesday last, Mrs. Nancy Vaughan, wife of Mr. Stephen Vaughan, and daughter of the late Mr. Isaac Waldron, of Bristol, aged 44.

On Wednesday last, Mr. George Thomas, aged 57.

In Gloucester, Mrs. Hannah Robinson Bowen, wife of Dr. Joseph Bowen, and daughter of the late Capt. Peter Simon, of Newport, in her 58th year.

In Cumberland, on Wednesday morning, Dec. 1st, very suddenly, Miss Lydia Lee, in the 61st year of her age.

### FANCY JOB PRINTING.

BARZILLAI CRANSTON,

Having furnished his new office with the necessary materials, offers to execute all kinds of JOB PRINTING, in the handsomest manner, at short notice, and on as low terms as it can be done at any office in town.

BOOK PRINTING.—B. C. has also prepared his office for Book Printing. Having a new Printing Press, and also a powerful Bookbinder's Press, (for pressing paper after it has been printed on,) together with new Types, he will be able to print Books and Pamphlets in as neat a manner as can be done in the United States.—Terms favourable.

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